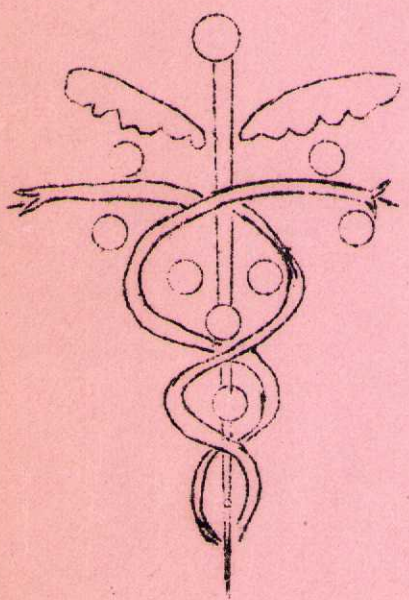
THE FLYING ROLL



"And he said unto me,
What seest thou?
And I answered,
I see a Flying Roll".

(Zechariah 5:2)

BETA III

JUNE

MCMXLVIII

THE FLYING ROLL

BETA III - - - - - - - - - - - - JUNE

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THE FLYING ROLL

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FOR WHAT MAY WE PRAY?

by

Max Freedom Long, F.H.F.

(" I have one criticism, if I may say so - or rather I should put it in question form. Is it wise to promise poople material gains as a result of, or to induce spiritual endeavor? To me there seems a great danger in this approach, which is contrary to all true occult - ism and truly 'higher magic' ..."):

(A distinguished friend of these publications, and of Huna studies also, sends us the above-quoted question. It is one which recurs from time to time and which is extremely provocative of discussion, largely because of the very numerous angles of approach and the lack of clear definition of many of the terms involved. We have asked the Associate Editor Max Freedom Long, founder of the Huna Fellowship and author of The Secret Science Behind Miracles, to formulate a statement on this subject. Flying Roll cannot enter upon any extended controversy over this topic, but we have warmly supported the cause of Huna research, and feel that a single definitive statement may be welcomed by many of our readers).

For What May We Pray?

So intermingled in the West are the dogmas and ideals of Christianity and of the religious systems of India, that a state of confusion has often resulted in our thinking as Illuminists.

In the matter of praying for help of Superior Intelligences, we find ourselves confronted by two warring factions. One faction demands that we pray for nothing but spiritual enlightenment. The other demands that we pray for our daily bread as well as for the "bread of the spirit."

We are all familiar with the ideas current in India, where it is often believed that a man must incarnate as many times as there are grains of sand by the sea, and in the process must wear out an immensity of Karmic debts. To escape this Wheel of Life, the process of making fresh Karma, good or bad, must be stopped. This is accom - plished by ceasing to desire or to strive for any material thing or condition. One must even cease to desire to escape from the 'Wheel', or union with God.

In this system the only grounds for believing any part of the dogma lie in the fact that some individuals seem to recall former incarnations, and in a few cases children have correctly recalled memories of one recent incarnation - the memories proving correct when checked, or sufficiently correct to give general proof of reincarnation for a single return. This, on the other hand, is not proof of

the validity of reincarnation impressions covering a great number of past lives.

As to the doctrine of Karma, or even the Christian "As ye sow, so shall ye reap" (which duplicates a statement assigned to Gautama a few hundred years earlier, there are no valid grounds for belief. All about us we see the evil flourishing as the green bay tree, while the good die young. To explain this painful and immoral condition of affairs, we must enlarge the theory of reincarnation to be able to punish and reward (by the working of the "Law of Karma") each man for deeds in former incarnations. The arbitrary, man-made idea of what should be justice in the world, is also based on no valid grounds.

The big fish eats the small. Creatures kill and eat each other. Man eats living plants and seeds as well as animals. Germs eat men. The men of science say, "this is the way of Nature" and let it go at that. The religionist, trying to force the Divine justice, as he imagines it to be in all nature, to fit the mould of his man-made concept of justice, must go to fantastic ends to create dogmas that satisfy him. The result is that he becomes absurd in the eyes of religionists of a conflicting belief, if not in the eyes of his fellow cultists.

Simon-pure religion has been defined by our professors as "worship of a superior Entity without thought of any form of reward for such worship." This is the fartherest flight of idealism reached by the human mind to date. The professors are at pains to point out to us, that when we expect a reward in the way of salvation, or answers to prayer, we turn from pure religion to the less idealistic and more highly favored mixture of religion and magic.

While religion may exist alone, magic cannot exist without the religious ingredient. All magic is a matter of getting material things through a system of ritual acts. These acts may include worship of Higher Beings (or stronger ones at least), bribery with sacrifice and renunciations, coercions by means of using suggestion on the Higher Being when thought of as a suggestible universal subconscious, and so on.

This all leads up to the question which is daily raised by some one: "Is it not bad to tempt people to embrace religious concepts by offering them material rewards, such as health, homes, and happiness?" The questioner will go on to ask: "Is this not degrading the true occultism, and is it not unwise, sordid, and even wicked?"

No possible answer can be made without first challenging the dogmas and unprovable beliefs of the questioner. So long as our "revealed" religions fail to agree, we must admit that their claims cannot be validated. Without such "revelation" man has no faculties which will enable him to get a sensory impression to tell him there is a higher level of consciousness. All "intuitive" knowledge supposed to inform the individual of the nature of higher Beings must also be questioned, for, like the various "revelations", the individual intuitions do not agree. In short, we have come to see that we have little more than our illogical beliefs to support our claims.

This allows us to challenge the attenuated ideal in which all else is sinful and unworthy in religion except worship. It allows us to challenge the value of such complete renunciation and selflessness.

What is our criterion? Is it a good, normal, happy, prosperous, healthy, kindly and useful life? Or is it asceticism carried to the extreme of the yellow robe and begging bowl, the cloister, or the hermitage in the wilds?

Did the Powers That Be fail to make man what he was intended to be? Is man so much wiser that he can correct his Creators and set about improving on himself, his life, and the world of material things into which he has been placed? The theory that man was placed here in an improper environment so that he might "grow" spiritually, is a very natural one. Everything seems to grow and to learn. The question, however, is as to the nature of the "growth". All our ideas concerning "spiritual growth" stem from cult dogmas or from a warped and illogical concept of justice as it should be in Nature, not as it obviously is.

The savages prayed, unabashed, for rain and whatever they needed. They did what they thought best to bribe the Gods and appease them.

The Christians prayed for the things needed in daily living, and the things conceived as needed for growth of a spiritual kind - the latter aimed at a more certain entrance into the heavenly hereafter.

The East Indian Idealists, when living up to their most "exalted" ideas, prayed for nothing at all, lest they harbor a suspicion of desire, and so forge more Karmic chains to prevent the longed-for escape into Nirvana, or entrance into the state of assimilation with the ONE.

The Keepers of the Secret in Polynesia prayed to the Aumakua or High Self for material aid. If the prayers were not answered, they did not explain the failure in terms of reincarnation and karma; instead, they explained that the subconscious was prevented by a guilt or similar complex from carrying the telepathic request of the prayer tothe High Self.

The High Self of the Kahunas (native priests) cannot be verified - but it can be verified that there is Something which can be prayed to which can answer. Fire-walking on red-hot lava was a fine demonstration of the validity of that SOMETHING and of its power to act on material things. This is in line with the demonstrations made by the magico-religionists down the centuries, and also by modern psycho-science.

The complex or fixation is fairly well demonstrated in modern psychology, and bids fair to replace the need of Karma to explain prayer failure.

If we may accept these two items as fairly demonstrable, if not fully validated as concepts, we can go on from there.

If we find that, like the kahunas of yesterday, we can learn to pray for protection and get it, for fire-walking - or if we can get instant healing, or betterment of conditions of life, we may

logically say the the High Self or that SOMETHING has responded to our ritual prayer actions and does NOT question the morality of prayers for material aid. As a corollary of the proposition, may we not say that the very fact that we come to recognize the SOMETHING, and to keep uncomplexed by remaining kindly, constitutes about as full a "growth" in "spiritual" wisdom as it is possible to attain, at least on this level of consciousness.

Or perhaps we might call it "education" instead of "spiritual growth". We set out to learn things so that we can use the acquired knowledge. Eventually we may see that it is quite sufficient to learn there is a SOMETHING - and to learn how to live so that we can correctly perform the rituals in making a telepathic-psychological request for desired aid.

***** END *****

"What is our criterion?" In putting this question, Mr. Max Freedom Long, in our opinion, has made the only possible reply to the issue raised in the first paragraph of the foregoing article.

It seems to us that the 'key-note' of this incarnation is expressed by two words - knowledge, and service. Or perhaps wisdom and service would be better. Knowledge which does not serve is barren, and service not rooted in right knowledge or wisdom is often dis - service.

"There is a work which folded hands may do", says Victor Hugo. It is true that service may take place in many ways, and on the subtle and invisible planes as well as on the levels of dense matter. Nevertheless the solitary aspirant, even though he seek the mystical experience ad maiorem gloriam Dei, is somehow deficient in motive and understanding. The crucified Gods have suffered for others, rather than for their own spiritual exaltation.

It is not true that health and wealth predispose men to service of their fellows. Neither is it true that illness and poverty and fear so dispose them. The will-to-serve is a phase of enlightenment, a product of evolutionary development. But when and where it exists, health of body and worldly prosperity may render it effective and powerful, while poverty and sickness as a rule hamper and confine its means of expression, even if they do not largely destroy it.

It seems to us that it is wise and right to pray for material benefits, for ends of service; and that in doing so we should ask continually for guidance - whether of the High Self, the Guardian Angel and Divine Augoeides, of wise spirits of high degree, or of God under whatever Name and Aspect we can best seek for Him. If we are really convinced that we can serve others best under conditions of our own poverty and pain, that may be for the hour the cup allotted us.

We believe that the "Knowledge and Conversation of the Holy Guardian Angel" are best achieved by indirection, and that the question which evoked Mr. Long's article is a specious one, a dichotomy without true foundation.

INEDIA - PSYCHIC FASTING: -

A contemporary case of inedia (astitia) has recently been reported in various American newspapers; a write-up in the Los Angeles Times * is to the effect that a Chinese peasant girl, kept under constant observation for 19 days, has taken only a half pint of water and no food during that time, but remains in normal health and "no different from any other peasant girl". She declares that she has taken no food during the last nine years. The information comes from Dr. T.Y.Gan and his associates at the Chungking Municipal Hospital.

Nearly three years ago, Round Robin printed a summary of data on well-established cases of fasting, extracting it from a book by Dr. Philip Haley (Modern Loaves and Fishes, pp. 35-45. O.P.). The biological prophysiological problem presented by the mere ability to live for years in good health without eating, is certainly very formidable, and we think justifies a restatement of the facts here. So far as this writer knows, the medical profession (characteristically) has nothing intelligent to say on the matter (unless a shrug or a faint hoot be so interpreted); and we grieve to say that "authorities" in occultism are hardly more informative... There are, of course, cases of 'willful fasting' running more than two months*, but in true inedia Nature seems to take over, the subject has no desire for food and lives a normal and healthful life without it. It is doubtful whether medical study of the former would give any real clue to the latter. Dr. Haley quotes the following cases, among others, selecting them because the affirmative evidence is very strong and complete and there is no record of its having been controverted. He mentions 14 cases in all:

1. Therese Neumann, Barvarian peasant, age 48 if now living. Case described by Msgr. Joseph Mesmer and Bishop Sigismund Waitz; English translation published in Chicago 1929. Also R.W. Hynek, M.D. in his book Konnersreuth. Novelist Mary Borden, in article in Hearst newspapers, Jan. 12, 1933, describes this case as having been under close scientific observation in a Berlin clinic, and that the fasting period covered more than six years.
2. Molly Fancher (Brooklyn): lived for 12 years, according to her

** Note: Dean Israel Noe, 22 days without food (1938): Dr. Tanner, 40 days (water but no food; lost 31 pounds and cured a gastric ulcer): "One Zachar outdid Tanner by a good margin": J.Das (Hindu), 61 days: Terence MacSweney, revolutionist (not Hindu!), 71 days. Both of these latter died as a result. Florabelle Culbertson of Hollywood, fasted April 23 to June 11, and July 25 to Sept. 17, taking water only, or 104 days out of 147 (according to Ripley).

physicians, "without enough sustenance to feed a baby for a week." Dr. George W. Beard rejects this case, but a book by Judge Dailey (1894) refutes Beard's criticisms.

3. Marie Furtner, a Barvarian girl, lived on water only for some 40 years. She was kept under observation for a time in Munich, in 1835. Monograph by Dr. Karl E. von Schafhanke, 1885.

Janet McLeod, who took no food for five years; also Josephine Durand of Geneva, who took neither solids nor liquids for four years (Article in Tha Month, March, 1921). Appolonia Schrier, Berne, Switzerland; no food or water for four years. Margaret Seyfrit, age 12, of Bodt, near Speyer, three years without food. Louise Gussie took no food for three years (1770-1773). Anna Garbero, of Raconegi; 32 months and 11 days without food or drink. Zelie Bourrian, of Perigord, under strict hospital observation for 125 days, took neither food nor drink. "A girl of Abruzzi" went three years without food or water, owing to stricture of the esophagus. .. Authorities for these cases are drawn from Catholic sources but the subjects were under scientific observation. For reports by Protestant observers, see an article on "Cases of Fasts in the Netherlans", by Dr. A.P. Dietz, J,,ly 1931, in a Dutch periodical. This article (quoted in extenso by Dr. Haley) takes up first a 14th century case (St.Lyda), and the 16th century instance of Eva Vlieghen van Meurs. These fasts are said to have lasted 26 and 32 years respectively.

Angelina van der Flies (b.1787). 35-year fast. Elaborate and long-continued investigation; detailed reports.

Case of the Hindu woman Papamma. The information comes mainly from investigations conducted by editors of two Hindu newspapers at Dr. Haley's request, but a number of other investigators were also involved and the details are elaborate. It seems quite certain that from 1917 to 1932 (date of last report) she had taken neither food nor drink.

A very long list of alleged cases of inedia could of course be compiled, especially from Eastern countries, but satisfactory evidence would usually be unobtainable. But if a single case can be substantiated anywhere, then it is possible, and indeed probable, that there are many genuine instances among the thousands with which history and legend are adorned - and even, as we have seen, the news reports of our own day. And if, as we believe is the case, the facts are proven, what becomes of our 'orthodox' conepts about the necessity of food for cell replacement and nourishment, of metabolism generally, and of food as a "source of energy" (which is highly improbable anyway)? And what is this other source of energy, whcih keeps the individual going whether he eats or not?

As an addendum, possibly related to the above - what about the "vitality globules", which nearly everyone can see for himself? To Tesla they were 'probably ionized particles'; to Oriental lore they are the basic source of all life energy. Are not these opin - ions reconcilable?

- I - THE MORLEY-MARTIN EXPERIMENTS -

Flying Roll Alpha III (March 1948) carried an article entitled The Littlefield Experiments, describing the investigations of Dr. Charles W. Littlefield of Seattle, as set forth in his book "M.M.M." (1937). The gist of this matter was, that the crystalization of solutions of the organic salts could be modified by mental energy, directed through meditation or the use of mantrams - and that the crystals could be made to assume a great variety of shapes, such as letters, human-like figures, a map, an open book, a pyramid, a serpent, or a crown. All these figures were of course microscopic in size (the maximum field diameter being 1/32"), but a great many photographs were taken, and a considerable number of these are reproduced in the book. Dr. Littlefield claimed also that "the subtle magnetism which is the vital force" of all living things, is generated by the evaporation of water, and that the saturation of organic mineral salts by this magnetism rendered them susceptible to mental control. Strange as these assertions may sound, it is difficult to explain the evidence of the photographs by any available hypothesis.

Dr. Littlefield also adds, somewhat casually, that on one occasion "a living octopus was produced"on the microscope slide. Since this first Flying Roll article was written, one of our FR associates* has sent the editor the larger work by Dr. Littlefield, entitled "The Beginning and Way of Life", and in this the production of organic forms is treated at length. The development of microscopic octopi is shown in ten photographs, and there are many plates showing forms of fish and reptiles, and even shapes which are plainly and undeniably those of human or human-like beings - homunculi indeed, beneath the cover-glass of a microscope slide! These forms are, as we have said, organic - but Dr. Littlefield does not, so far as this writer has discovered, speak of them as actually living - i.e., as showing independent movement, assimiliation or reproduction. His own thesis is, that "a mind-image of a form possesses the power to group the elements of organic life in the exact proportion necessary to build an organism like itself, endowed with all the functions and attributes that are embodied in the mental picture". But this does not mean that all these numerous organic forms were produced in response to a deliberate mental demand and image, or any conscious effort on the part of the observer. Many forms, apparently, can be produced in that way; nevertheless the organic mineral salts, after having been vitalized by a series of evaporations, will crystallize into both organic and inorganic shapes, as if 'of themselves' - that is, in obedience to some other power than that of a consciously held mental image.

We appear, in short, to have here (1) a spontaneous creative action of a life-force (2) the possibility of directing this life-force by mental action, with conscious intent (3) the chance that the subconscious mentation (if there be such a thing) of the experi

menter may also produce specific forms (as perhaps it does in "thought photography").

We should also mention here, because of similar facts reported by Morley-Martin, that complete shell forms, both of fresh and salt water, also arise from the solutions of mineral salts. These, however, grow from droplets, as single cells, while the organic forms grow from droplets by a process of 'cell-division.'

But even in the case of the living octopus, Dr. Littlefield does not wish to speak of the "spontaneous generation of life." This phrase, he says, is meaningless. "Life arises from a complex cooperation of energy - psychical and physical - with matter" (p.171). "In the grouping of mineral compounds and the environing forces lies the cause of all physical life-forms - this is the underlying principle of abiogenesis" (p.176).

We do scant justice to the 600-odd pages of this book - but it is packed with facts, evidence and arguments utterly destructive of the biological creed originating with Huxley, Darwin, Tyndall, and Haeckel - that all forms of life come from one original cell, the origin of which is unknown, that life comes only from antecedent life and that 'spontaneous generation' is impossible. Abiogenesis, by Dr. Littlefield's evidence, is a fact, and life-forms as known to us are emergents out of energy-complexes, hence are themselves energy-forms. This, however, is not at all the concept embodied in the phrase "spontaneous generation" - if the words make any sense at all, which is doubtful. "Antecedent life" is indeed a postulate, but it is life in the sense of the action of cosmic energy, and not as Huxley and Darwin understood the term.

Or such, at any rate, we understand to be Dr. Littlefield's position. And the factual data he presents are incredible and devastating - and have been consistently ignored. They were widely publicised at the time, yet we do not know of any standard work in the biological sciences which now takes account of them.

We come now to the proper topic of this article, the Morley - Martin experiments. Professor Charles J. Ryan, of the Theosophical University at Covina, took note of the article on the Littlefield experiments, and sent the present writer a work by Maeterlinck, La Grande Porte, which contains a chapter dealing with Morley-Martin, and called attention to articles by himself in The Theosophical Path. There is probably nothing more astonishing, and more disruptive of orthodox scientism, in the whole field of modern discovery, than the Morley-Martin reports - many of which came to Professor Ryan direct from that scientist himself. They integrate closely with the work of Dr. Littlefield and should be studied in that connection. Their im - plications reach out in every direction, and are particularly im - portant in connection with 'occult' and esoteric concepts concerning the nature of matter and energy, the origin of life, the meaning of evolution, and the innumerable related problems which confront us at every turn. But it is not for the present writer to attempt any profitable comment on such material; we reproduce the larger part of Maeterlincks chapter from La Grande Porte, and a portion of Professor Ryan s extremely valuable articles. These data are extremely important, and neither occultists nor physical scientists can afford ignorance of them, nor to let them lie in neglect.

- II - MAETERLINCK'S ACCOUNT -

Translation from La Grande Porte Paris, 1939. pp. 236 ff.

There died last year at South Harrow, a London suburb, a biological chemist named Morley-Martin, who made at Andover, a small town of five or six thousand inhabitants in Hampshire, the most extraordinary discovery that science may have (or rather will have) to record since Newton's gravitation and the discovery of radium and all that followed.

Impelled by an indescribable prevision of genius, he acquired little by little the conviction that plants and animals, at least the vertebrates and principally the fishes, continue to live in miniature and in a latent state in the rocks which geologists call azoic, many millions of years old, which constitute the earliest crust of the globe and in which no traces of organisms have been found. In brief, he believed that he had proved that life is immortal, universal, and indestructible; and that the mother-Idea, the image or prototype of everything, is anterior to what we call matter.

He awakened or revealed, like the development of a photograph - or caused to emerge from the depths of their shadowy milleniums, animal forms such as we know, mingled with others which no longer exist, or d o not yet exist on earth but await their turn in the storehouse of Nature; and by vigorous condensations and chemical transmutations he reproduced them, as he said, "in the way they probably came out from the fire-mist or the gas of our nebula."

He began his research in 1927, and dedicated the small fortune he had acquired as the proceeds of his patents to the establishment of his laboratory, and in spite of general indifference and misunderstanding carried on his experiments to the end of his life.

Fearing, not unreasonably, that his discovery might be stolen from him before he had time to give it the final touches, he guarded the secret of his process and manipulations. Has he deposited it in the two registers which have not yet been deciphered, or in note - books which have not yet been found? This is quite possible, as his heirs have not yet completed the complicated inventory of his estate.

In the meantime, we only know that which he was willing to confide to friends or to scientists who were interested in his work.

Although we do not know the formulas which enabled him to isolate the "primordial protoplasm" of the mineral kingdom, the following is a brief statement of his method of work. He took a fragment of azoic rock or a bit of glass and submitted it to a temperature of 2-3000 degrees Fahrenheit in an electric oven. M. Maurice Genette, his friend and confidant tells us "on coming out of the oven, the material has the appearance of very light ash containing scoria. It is from these ashes and from minerals treated in the autoclave (evaporating dish?) at 220 deg. that he isolated by a series of reductions what he called "primordial protoplasm", having the property of weakening or even suppressing the spectral lines of the precious metals, gold for example. I do not know the nature or the number

of the reductions, but I know that this 'primordial protoplasm' had the possibility of being transformed into crystalloides under the under the influence of Canada Balsam which absorbed its moldiness (?) (moisissures).

After some months of observation under non-actinic light the crystalloids released a liquid which ran through the glass (traversait le verre). Then the whole thing, vessel and contents, was submitted to a radiation at the velocity of light (X-ray or ultra-violet), and the crystalloids, condensing in the direction of their diagonals as they disengaged themselves, gave birth to numerous organisms.

Photographs were taken by means of the X-ray with a 1/8" objective, because ordinary light powerfully affects these formations.

In a diameter of one inch Morley-Martin counted about 15,000 microscopic fishes proceeding from 40 crystals. The enlargement was from about 500 to 1,200 diameters.

According to Morley-Martin, the experiments were made under per - fect conditions of sterilization. It is, moreover, impossible up to now to show the existence of any micro-organisms in air except uni - cellular ones. There is no doubt that in these experiments we have to do with multicellular animals which have differentiated tissues, visible in a microscopic state. Even in the suggested case of trickery (which the high moral character of the deceased throughout his whole life compels us to dismiss) we cannot see how a microscope magnifying two or three thousand times could show within its field hundreds of fishes, insects, plants etc. It is such things that witnesses have been able to observe on Morley-Martin's glass slides. "

I have had to quote textually one of the communications of M. Genette, since the expressions he uses are drawn direct from letters addressed to him by Morley-Martin.

We may add that at the outset of Morley-Martin's experiments it usually took two years to reach a result which at the end of his career he obtained in 48 hours.

Under the enlargement of the microscope globules were seen taking shape within the protoplasm and forming vertebrae which then elongated into a spinal column in which the ribs were inserted; then came the outlines of the limbs or claws, the head, and the eyes. These transformations are normally slow and require several days, but at times they took place under the eyes of the observer. One crustacean, for example, having developed its legs, walked off the field of the microscope.

These emergents therefore live, sometimes move, and develop as long as they find sufficient nourishment in the protoplasm in which they were born: after that, their growth is checked or else they de - vour one another. Morley-Martin has, however, succeeded in feeding in feeding them by the help of a serum whose secret he kept, and which must, according to M. Genette, come from the bacteria, aerobic microfungi which are absorbed when the high temperatures partially dissolve the atoms of the minerals used.

There is something still more remarkable. When these living emergents are put back into the residuum in the electric oven at 1200 degrees, they reform and recommence to develop as if nothing had happened, positively demonstrating that they are really indestructible.

immortal, and unable to be destroyed by sterilization. That which ought to destroy them reawakens them to life.

In other words, the calcined particles, and, a fortiori, every other particle, are lives which await the moment when they may move and manifest thesmelves. All is life, and nothing exists which is not alive.

In 1935 Morley-Martin was fishing for barbel in a lake in Michigan. He incinerated the head of one at 900 degrees centigrade, and in the ashes he succeeded in isolating some hundreds of microscopic barbels, identical with those of normal size. He concluded from this experiment that these etres proteiques are colonies of other entities similar but of an inferior class (ordre inferieur), and that they are the ones that work in the living cells. He added that the latter are universes relatively to electrons, and that the latter in their turn would be universes in comparison with the vital center of every vertebrate. . .

Surprised by death, Morley-Martin had published only a small brochure entitled The Reincarnation of Animal and Plant Life from Protoplasm isolated from the Mineral Kingdom;(Jan. 1934). .. On the sixth of July 1931 M. Bernard Laporte devoted an excellent article to the subject, in le Matin. Another article appeared in an English journal, and on the 10th of July 1936 we find a remarkable study by Charles Richard in l'Intransigeant.

And what are the explanations and thoughts of Morley-Matrin himself... Here are certain statements drawn from letters addressed by him to M. Genette, between 1931 and 1937. According to Morley-Martin, the forms which he awakened from their immemorial slumbers are the reincarnations of a specific force, determinate and eternal. Life is not an expression of the forces of the body; the body is the expression of a vital force, pre-existant and indestructible. He thinks that the vertebrates existed upon our planet before land or sea, and even (if I may complete his idea) before the sun and the nebula from which it issued became visible. He does not say with Huxley that protoplasm is the physical basis of life, but the physical basis for life. "I do not reanimate", he says, "because life never ceases. The animal loses its body but does not lose its life." There is, he adds, as much life in the azoic and igneous rocks as in the sedimentary or fossil-bearing. Some vertebrates arose from rocks in which no fossil ever existed. There is nothing without life, and no form of life is ever extinguished. Nothing dies, and the identity of animal life survives even after assimilation in a plant, where it can be reawakened. One cannot create what one cannot destroy. The fish that I draw out of their shadows are microscopic - but what is extension in space? A whale will remain a whale even if microscopic. The same vertebrates can be created in a series of different shapes. My vertebrates are not born from cells but by the action of a Fiat which exists in the protoplasm. The contrary of life is not death, but latency. Man lies latent in the rock. The total of embodied life upon this earth is negligible compared to the life which has no body. There is no division into organic and mineral kingdoms. There is only one universal substance revealed to us by an incessant play of forms - our senses perceive only a minute fraction of the whole process.

III - Comments of Professor C.J.Ryan, from The Theosophical Path.
Vol. xliv - 3: p. 316 ff.

"At first sight the claim" (of Morley-Martin) " seems incredible, especially to the orthodox Darwinian evolutionist. If highly organized life forms, or even their potencies, have existed in latency during and since the early fire-mist period, what becomes of the mechanistic theory of evolution in which new forms can only be produced in successive stages of greater and greater complexity, from the lowly jelly-speck to man, by the blind force of 'natural selection' and the 'survival of the fittest'? How could vertebrates exist before there was either land or sea? ... It is no wonder that Mr. Morley-Martin has found many difficulties in his way ...

"The alternatives in the case are either that life can be helped to reconstruct its original forms after ages of latency (by the releasing power of intense heat, perhaps, as one factor), or some more prosaic explanation for the emerging protoplasmic animals will be found. ... The Ancient Wisdom speaks of numerous ethereal (astral) or archetypal root-types, plant and animal, which existed in extremely distant times, when the earth was in a very different condtion of materiality." 'This was the Third Round of terrestial evolution. These root-types, ethereal but perfectly real entities, living "shadowy lives in shadowy conditions", were gradually projected, as it were, into the physical world as it became able to provide the necessary conditions - first the simplest forms of marine life and then the more complex, then fishes, then the reptiles and so on, until the great rush of cenozoic plants and mammals ushered in modern conditions and physical man. As the influence of the incarnating basic root types, the great genera, was felt in the world, the well-known minor factors came into play, such as natural selection, isolation etc. . We find evidence of a general increase of complexity in the fossils combined with occasional fairly rapid changes ... All this was according to a great Cosmic Plan and not the result of blind forces acting fortuitously on matter. Life and consciousness are universal. Mr. Morley-Martin's hypothesis that the life force is primordial and can manifest in its original forms when the right conditions are provided, is a remarkably close approach to the Theosophical scheme of evolution. ...

'Mr. Morley Martin is not the first who has tried such experiments. Elias Ashmole, one of the charter members of the Royal Society, in the 17th century, describes the restoration of the form of a plant which had been completely destroyed, and the homunculi of Paracelsus are well-known in occult literature. Even in the 19th century the idea of the production of fairly advanced life-forms from from inert, sterilized and intensely heated mineral matter was not abandoned. H.P. Blavatsky took the matter very seriously' --

(Professor Ryan here quotes from The Theosophist, Vol. vi, p.5, 1884; and from Isis Unveiled, Vol. 1, p.465. In the quoted paragraph, HPB refers to the experiments of a Mr. Weeks, who obtained

acari in ferrocyanide of potassium, and particularly to the studies of Andrew Crosse, which are described further on in this article. Crosse showed his acari (minute insects of the spider family) to the members of the Royal Society "and was received about as favorably as Sir William Crookes when he offered the results of his careful scientific experi - ments into psychic phenomena at a rather later date." (C.E.R.)... 'The Master K.H. also seems to approve the claim that organisms will spring up spontaneously in certain solutions previously free from life.'

(We take occasion to add here, that communicators at the Mark Probert seances, currently being held in San Diego, have made similar assertions, to the effect that what appears to be 'spontaneous generation' of life is constantly taking place -- that is, that life arises where no previous life-form is believed to exist, or to be possible, as in thoroughly sterilized solutions. That is not to say, of course, that the life-force itself appears de novo, but only the form in which it manifests. -- But the effect of the experiments described in this article is to suggest that the actual physical form of fish, mite or spider, or of a flower or a shell, is also in some way latent and eternal, and can and does reappear under favorable conditions. The microscopic spider or octopus is not only an emergent, but a re-emergent; the 'same' life-energy appears again, after millions of years, in the 'same' form - since it differs only in size. And as Morley-Martin remarks, 'what is extension in space? A whale remains a whale' whether it be forty feet in length, or visible only under a microscope).

From The Theosophical Path:
Vol. xliv - 4: p. 468 ff. (April 1935).

'Mr. Morley-Martin is strictly scientific in his methods of work ... and has carefully considered the criticisms of fair-minded scien - tists . . with regard to the actual results obtained by him the evi - dence is very strong... But this claim of bringing into visibility and sometimes into active motion forms of plants and animals whose physical frames perished ages ago, is to a modern scientist almost incredible. But, as he says

> "If the life of the cosmos expresses itself in living forms, and if a vertebrate can survive in more ethereal form, it must survive somewhere and await another manifestation. This does not seem to contradict the Theosophical position.

Not fundamentally, but Theosophists would not say that any particular vertebrate survives per se, i.e.,as an individual of that form. The Monad which incarnated as the vertebrate never perishes, but changes form and develops new powers from within as it evolves. It is not a reincarnation of the original form but of that which is behind many forms. This however does not contradict the possibility that the original form of the vertebrate may persist and be artificially reclothed in matter ... But this is not true reincarnation as Theosophists de - fine it...

'It looks probable that through experimentation on these lines materialistic biology may receive as severe a blow as that which de-

stroyed the old materialistic physics when the electric nature of matter revealed. ... The scientific concept of protoplasm (Morley-Martin tells us) has been muddled by spurious definitions. True protoplasm, his "mineral primordial protoplasm" is free from proteins and can be ex - tracted from chalk, silica etc. After long sterilization by acids, ex - tremely high temperatures and other means, it is capable of producing numerous low forms of life, such as diatoms, crustaceans, and algae, and even some higher ones which are vertebrate, such as fishes, poss- ibly reptile' (compare here the 'living octopus' which Dr. Littlefied discovered on his slide and photographed in its various stages).'They are mostly microscopic in size, and often are built up under observa- tion as if an invisible pattern were being filled in, sometimes slowly, sometimes very rapidly. .. Actinic light has a very destructive effect and they seek to hide from it at times. It is the variation in chemi- cal composition (writes Morley Martin) that determines by some innate law, the kind of animal that can form. The methods used entirely nega- tive the possibility of contamination; beside which, certainly no air- borne germs can produce such forms of life as comatulae or fishes.... Germs require proteids for nourishment ... also, when Morley-Martin exposed his mineral protoplasm to the air, microscopic examination showed nothing of these living emergents ....

'As to spontaneous generation ... for over 150 years scientists have worked on this idea, and long is the list of distinguished names of thos who have tried to demonstrate its possibility.' (Professor Ryan here quotes from Morley-Martin concerning the studies of Andrew Crosse, and the conformity of his observations with those made by him- self, and goes on to say: "Crosse's experiments were confirmed by those of Weeks of Sandwich ... followed by Faraday at the Royal In- stitution stating in a paper that similar results had been obtained by him, but he was unable to say whether they should be considered 'production' or 'revivification'. Neither of them had conjectured tat specific life could exist as a life force in what they naturally considered lifeless matter.")'Morley-Martin then discusses Huxley's famous Bathybius Haeckelii, a colloidal substance found at the bottom of deep seas, and originally supposed by Huxley to be 'an organism without organs' but ultimately announced by others to be nothing but lime carbonate. Morley-Martin, however, is firm in his belief that Huxley was largely right in believing that it is living material ... Next comes Dr. Charlton Bastian, F.R.S., who in 1870 made valiant attempts to create life de novo. Bastian's experiments aroused a furious controversy, and were explained away by Tyndall, as being caused by the intrusion of dust particles... But no one, except per- haps Crosse to a degree, has produced anything so striking as Mr. Morley-Martin's experiments - and Crosse speaks of only one species.' Finally, Professor Ryan points out that possibly these emergents are precipitations or materializations of forms latent in the 'astral light' - and that they may also be connected with the action of Elementals, rather than with the 'personality' of a long-dead animal. In any case they cannot be accepted as instances of reincarnation, in the sense of being stages in true monadic evolution.

(Professor Ryan's article runs to some nine pages of the PATH, and we have done little more than to summarize some of his principal points.)

Morley-Martin Experiments: Con.

Experiments of AndreW Crosse: - IV -

ANIMAL LIFE BY ELECTRICITY

(A Description of Mr. Crosse's Experiments; Compiled by Peter Davidson, F.T.S. from "Memorials of Andrew Crosse", by Mrs. C.H.A. Crosse (London, 1857); and "A History of the Thirty Years Peace, 1815-1846", (London 1849), by Harriet Martineau. The Description appeared in The Theosophist for October 1884. It consists of extracts from letters written by Andrew Crosse to the well-known author Harriet Martineau, and to his wife. Flying Roll is indebted to Professor C.J. Ryan, of the Theosophical University at Covina, for the following quotation and foregoing references).

"In the course of my endeavors to form artificial minerals by a long-continued electric action on fluids holding in solution such substances as were necessary to my purpose, I had recourse to every variety of contrivance .. so that, on the one hand, I might be able to keep up a never-failing electric current of the strength required, and on the other, that the solutions used should be exposed to the electric action in the manner best adapted to the object in view... I con - structed a wooden frame about two feet in height, consisting of four legs proceeding from a shelf at the bottom, supporting another at the top, containing a third in the middle.

"Each of these shelves was about seven inches square. The upper was pierced with an aperture in which was fixed a funnel of Wedgewood ware, within which rested a guard basin, on a circular piece of mohogany placed within the funnel. When this basin was filled with a fluid a strip of flannel wetted with the same was placed over the edge of the basin, and inside the funnel, which acting as a siphon conveyed the fluid out of the basin through the funnel in successive drops. The middle shelf of the frame was likewise pierced with an aperture in which was fixed a smaller funnel of glass, which supported a piece of somewhat porous red oxide of iron from Vesuvius, immediately under the dropping of the upper funnel. This stone was kept constantly electrified by means of two platina wires on either side of it, connected with the poles of a voltaic battery, of 19 pairs of 5" zinc, and copper-zinc plates, in two porcelain troughs, the cells of which were filled at first with water and 1/500 th part of hydrochloric acid, but afterwards with water alone. . . In all subsequent experiments relative to these insects I filled the cells of the batteries with nothing but common water. The lower shelf merely supported a wide-mouthed bottle to receive the drops as they fell from the second funnel. When the basin above was nearly emptied the fluid was poured back again from the bottle below into the basin above, withdisturbing the position of the stone. It was by mere chance that I slected this volcanic substance, choosing it from its partial porosity; nor do I believe that it had the slightest effect in the rpoduction of the insects to be described. The fluid with which I filled the basin was made as follows: - I reduced a piece of black flint to

powder, having first exposed it to red heat and quenched it in water to make it friable. Of this powder I took two ounces, and mixed it intensely with six ounces of carbonate of potassa, exposed it to strong heat for 15 minutes in a black lead crucible, in an air furnace, and then poured the fused compound on an iron plate, reduced it to powder while still warm, poured boiling water on it, and kept it boiling for some minutes in a sand-bath. The greater part of the soluble glass thus fused was taken up by the water, together with a portion of alumina from the crucible. I should have used one of silver but had none sufficiently large. To a portion of the silicate of potassa thus fused I added some boiling water to dilute it, and then slowly added hydrochloric acid to supersaturation.

A strange remark was made on this part of the experiment, at the meeting of the British Association at Liverpool - 'that it was impossible to add an acid to silicate of potassa without precipitating the silica.'This of course must be the case, unless the solution be diluted with water. My object in subjecting this fluid to a long-continued electric action through the intervention of a porous stone, was to form, if possible, crystals of silica at one of the poles of the battery, but I failed to accomplish this by these means.

On the 14th day from the commencement of the experiment I observed through a lens a few small whitish excrescences, or nipples, projecting from the middle of the electrified stone, nearly under the dropping of the fluid above. On the 18th day these projections enlarged, and 7 or 8 filiaments, each of them longer than the excrescences from which it grew, made their appearance on each of the nipples. On the 22nd day these appearances were more elevated and distinct, and on the 26th day each figure assumed the form of a perfect insect, standing erect on a few bristles which formed its tail. Till this period I had no notion that these appearances were any other than an incipient mineral formation; but it was not until the 28th day, when I plainly perceived these little creatures move their legs, that I felt any surprise, and I must own that when this took place I was not a little astonished. I endeavored to detach some from their position on the stone, but they immediately died, and I was obliged to wait for a few days longer, when they separated themselves from the stone and moved about at pleasure, though they had been for some time after their birth apparantly averse to motion. In the course of a few weeks about a hundred of them made their appearance on the stone. At first each of them fixed itself for a considerable time in one spot, appearing to feed by suction. But when a ray of light from the sun was directed upon it, it seemed disturbed and removed itself to the shaded part of the stone. Out of about 100 insects, not above 5 or 6 were born on the south side of the stone. I examined some of them with the microscope and observed that the smaller ones appeared to have only six legs, but the larger ones, eight. It seems they are of the genus Acarus, but of a species not hitherto observed. I have had three separate formations of similar insects at different times, from fresh portions of the same fluid, with the same apparatus.

As I considered the results of these experiments rather extraordinary, I made some of my friends acquainted with them, amongst

whom were some highly scientific gentlemen, and they plainly per - ceived the insects in various states. I never ventured an opinion as to the cause of their birth, and for a very good reason: I was unable to form one. The most simple solution .. was that they arose from ova deposited by insects floating in the air, and that they might possibly be hatched by electric action. Still, I could not imagine that an ovum could shoot out filaments and that these would become bristles; and moreover, I could not detect on the closest examination any remains of a shell. Again, we have no right to assume that electric action is necessary to vitality, until such fact shall ahev been most distinctly proved.* I next imagined, as others have done, that they might have originated from the water, and consequently made a close examination of several hundred vessels filled with the same water as that which held in solution the silicate of potassa, in the same room, which vessels constituted the cells of a large voltaic battery, used without acid. In none of these could I perceive the trace of an insect of that description. I likewise closely examined the crevices and most dusty parts of the room, with no better success.

"In the course of the same month, indeed, these insects so in - creased that when they were strong enough to leave their moistened birthplace, they issued out in different directions, I suppose in quest of food; but they generally huddled together under a card or piece of paper in their neighborhood, as if to avoid light and disturbance. In the course of my experiments upon other matters, I filled a glass basin with a concentrated solution of silicate of potassa, without acid, in the middle of which I placed a piece of brick, used in the neighborhood for domestic purposes, and consisting mostly of silica. Two wires of platina connected either end of the brick with poles of a voltaic battery of 63 pairs of plates, each about two inches square. After many months of action, silica in a gelatinous state formed in some quantity round the bottom of the brick, and as the solution evaporated I replaced it by fresh additions, so that the outside of the glass basin being constantly wet by repeated overflowings, was of course constantly electrified. On this outside as well as on the edge of the fluid within I one day per - ceived the well-known whitish excresence with its projecting filaments. In the course of time they increased in number, and as they successively burst into life, the whole table on which the apparatus stood was at last covered with similar insects, which hid themselves wherever they could find a shelter. Some of them were of different sizes, there being a considerable difference in this respect between the large and smaller; and they were plainly perceptible to the naked eye as they nimbly fled from one spot to another.

. . . .

* NOTE, by H.P.Blavatsky: For ages the occult doctrine teaches that life is vital electricity, and the latter the real life-giver, the creator of all.

I closely examined the table with a lens, but could perceive no such excrescence as that which marks their incipient state, on any part of it.

"While these effects were taking place in my electric room, similar formations were making their appearance in another room, distant from the former. I had here placed on a table three voltaic batteries unconnected with one another. The first consisted of 20 pairs of 2" plates, between the poles of which I placed a glass cylinder filled with a concentrated solution of silicate of potassa, in which was suspended a piece of clay slate by two platina wires connected with either pole of the battery. A piece of paper was placed on the top of the cylinder to keep out the dust. After many months action, gelatinous silica in various forms was electrically attracted to the slate, which it coated in rather a singular manner, unnecessary here to describe. In the course of time I observed similar insects in their incipient state forming around the edge of the fluid within the jar, which when perfect crawled about the inner surface of the paper with great activity.

"The second battery consisted of many pairs of cylinders, each connected to a 4" plate. Between the poles of this I interposed a series of seven glass cylinders filled with the following concentrated solutions: (1) nitrate of copper (2) subcarbonate of potassa (3) sulphate of copper (4) green sulphate of iron (5) sulphate of lime (6) water acidified with a minute portion of hydrochloric acid (7) water poured on powdered metallic arsenic, resting on a copper cup, connected with the positive pole of the battery. All these cylinders were electrified and united together by arcs of sheet copper, so that the same electric current passed through the whole of them. After many months action, and consequent formation of certain crystalline matters which it is not my object here to notice, I observed similar excrescences with those before observed, at the edge of the fluid in every one of the cylinders, excepting the two which contained the carbonate of potassa and the metallic arsenic; and in due time a host of insects made their appearance. It was curious to observe the crystallized nitrate and sulphate of copper, which formed by slow evaporation at the edge of the respective solutions, dotted here and there with the hairy excrescences. At the foot of each of the cylinders I had placed thick paper upon the table, and upon lifting them up I found a little colony of insects under each, but no appearance of their having been born under their respective papers, or on any part of the table.

"The third battery consisted of 20 pairs of cylinders, each equal to a 3" plate. Between the poles of this I interposed likewise a series of six glass cylinders filled with various solutions, in only one of which I obtained an insect. This contained a solution of silicate of potassa. A bent iron wire 1/5" in diameter, was plunged some inches into this solution, and connected it with the positive pole, whilst a small coil of fine silver wire joined it with the negative. I have obtained the insects on a bare platina wire plunged into fluo-silicic acid, one inch below the surface of the

fluid at the negative pole of a small battery of 2" plates, in cells filled with water. This is a somewhat singular fluid for these in - sects to breed in, who seem to have a flinty taste, though they are by no means confined to silicious fluids. This fluo-silicic acid was procured from London some time since, and consequently made of London water, so that the idea of their being natives of the Broomfield water is quite set aside by this result.

"The apparatus was arranged as follows: - A glass basin (a pint one) part filled with fluo-silicic acid to the level, a small porous pan, made of the same material as a garden pot, partly filled with the same acid to the level, with an earthen cover placed upon it to keep out light, dust etc., a platina wire connected with the positive pole of the battery, with the other end plunged into the acid in the jar and twisted round a piece of common quartz; on which quartz after many months action are forming singularly beautiful and perfectly formed crystals of a transparent substance, not yet analyzed, as they are still growing. These crystals are of the modification of the cube, and are of 12 or 14 sides. The platina wire passes under the cover of the pan; a platina wire connected with the negative pole of the same battery, with the other end dipping into the basin an inch or two below the fluid, and, as well as the other, round a piece of quartz.

"By this arrangement it is evident that the electric fluid enters the porous pan by the wire, percolates the pan, and passes out by the wire. It is now upwards of six or eight months since this apparatus has been in action, and though I have occasionally lifted out the wires to examine them by a lens, yet it was not till the other day that I perceived an insect, and there are now three of the same insects in an incipient state appearing on the naked platina wire, at the bottom of the quartz in the glass basin of the negative pole. These insects are very perceptible. It should be observed that the glass basin is always covered loosely with paper. The incipient appearance of the insects has already been described. The filaments which project are in course of time seen to move, before the perfect insect detaches itself from its birthplace."

Considerable information about Crosse is to be found in the book ODDITIES - A BOOK OF UNEXPLAINED FACTS, by Lieut.-Commander Rupert T. Gould, R.N. (London, Philip Allan & Co.Ltd. 1928. P.180 ff.)* His sources are those already mentioned, the MEMORIALS written by (Mrs.) C.H.A.Crosse, and the account in Harriet Martineau's HISTORY, but he includes interesting personal facts concerning Crosse, some of which we here set down).

* Flying Roll is indebted to Mr. C.Q. Wesner, Librarian, Theosophical University, Covina, Calif., for a transcript of the pages from ODDITIES headed CROSSE'S ACARI.

CROSSE'S ACARI - from ODDITIES: - V -

"Until 1836 the English public had never heard of Andrew Crosse. A small circle of friends knew that he lived at a rather delapidated country-seat in the Quantock Hills, where he spent his time and what money an encumbered estate allowed him, in electircal experiments.His rustic neighbors spoke of him as the "thunder and lightning man" and shunned his house like the plague, especially after nightfall, it being a matter of common notoriety that devils, surrounded by lightning, were then to be seen dancing upon wires encircling its grounds.

"By the end of 1837 he was being reviled from one end of England to the other. He was an atheist, a blasphemer, a "reviler of our holy religion," a "disturber of the peace of families," a modern Prometheus, a would-be Frankenstein, a man who had presumptuously attempted to rival the God that made him - and many others of those flowers of speech that fell like leaves in Vallombroso during the progress of religious or quasi-religious controversies.

"Who was this dreadful person, and what had he done?

"He was a simple, honest and God-fearing man, belonging to a class very common in the last century but increasingly rare in this. In other words he was a scientific amateur, having the time and money for prolonged experimental work, but gravely handicapped by a lack of scientific training and an almost complete ignorance of the work of other men in the same field.

"His offence - which, incidentally, he had not committed -was of an unusual kind. He was accused of having attempted to creat living creatures, by an electrical process, from dead matter. Indeed, it was further laid to his account that he had succeeded in doing so, and had evolved in poisonous solutions fatal to all normal animal life, numbers of insects of the species Acarus (mites), which lived, moved, and bred.

"Actually, he had done this. But he had not done it designedly, and whether what he had done was, in effect, an artificial production of life, remained and remains an open question, which he did not attempt to answer. . . . "I have never claimed any merit as attaching to these experiments. I was looking for silicious formations, and acari appeared instead ..."

"The obloquy so freely showered upon Crosse left him unmoved; knowing it to be undeserved, he could afford to despise it. But it had one definitely evil effect - the result of all such persecutions. It prevented Crosse from publishing, or even communicating his further work on the same subject. Extensive though that work was, very little record of it, or of the original experiments, has survived."

(Commander Gould then quotes passages descriptive of the experiments, the gist of which has already been noted in section III of this present article. "The acari thus produced" (writes Crosse)

lived generally until the first frost, which was invariably fatal to them." Crosse also produced acari in an atmosphere strongly impregnated with chlorine; these were completely formed and remained without decomposition for two years, but never moved or showed any signs of life).

These experiments by Crosse, says Commander Gould, were repeated and extended by "another enthusiastic amateur, Weeks of Sandwich", who seems to have taken every thinkable precaution with regard to sterilization; nevertheless "after about a year and a half of electrification" the acari appeared. Control experiments with the same apparatus but without electric current gave uniformly negative results - no acari appeared. Weeks also made quantitative tests and found that "the number of acari electrically produced varied, roughly with the percentage of carbon in his solutions." A summary of the results was communicated to the Electrical Society, but his work seems to have attracted little attention. "It is interesting to note that at the height of the Crosse furore (1837) no less an authority than Faraday stated ...that similar appearances had presented themselves in the course of his own experiments."

"Should anyone in Tennessee or elsewhere" writes Commander Gould, "be brave enough, if the face of Crosse's experience to repeat his experiments, it may be useful to record here a caution noted by Crosse himself:

> "I must remark, that in the course of these and other experiments, there is considerable similitude between the first stages of the birth of acari and of certain mineral crystallizations electrically produced. In many of them, more especially in the formation of sulphate of lime, or sulphate of strontia, its commencement is denoted by a whitish speck: so it is in the birth of the acarus. This mineral speck enlarges and elongates vertically: so it does with the acarus. Then the mineral throws out whitish filaments: so does the acarus speck. So far it is difficult to detect the difference between the incipient mineral and the animal; but as these filaments become more definite in each, in the mineral they become rigid, shining, transparent six-sided prisms; in the animal they are soft and have filaments, and finally endowed with motion and life."

Gould concludes by saying, that it is quite possible to 'grow' artificial forms from dead matter, which simulate living matter in a positively uncanny way - artificial plants formed by osmosis, that have every appearance of life, and osmotic growths that not only present a cellular appearance, but reproduce such functions as absorption of food, metabolism, and excretion of wastes. For himself, he "offers no opinion" on the Crosse experiments.

It is obvious that the work of Littlefield, Morley-Martin, Andrew Crosse, Weeks, Bastian should be correlated; to this should be added the California experimentsof Professor Harry LaVerne Twining, recently deceased. Much work has since been done on the "electrical nature of life"and on mental and psychic energies, which may prepare the way for these neglected, but revolutionary studies of past decades.

PART VI - ADDENDUM TO THE MORLEY-MARTIN EXPERIMENTS -

Comment by the Trance Controls of Mark Probert:

On the 23rd of May (1948) the subject of the Littlefied experiments was briefly discussed prior to the seance. When the control Lao-Tse appeared he expressed much interest in the matter, but said that it was unfamiliar to him, and that he wanted to investigate it before offering any comment.

On the afternoon of May 27 the former trance control known as Natalli began to communicate clairaudiently to Mark Probert, who remained in full consciousness but spoke very rapidly. Natalli has described himself as an astronomer of the 16th century, who still pursues that branch of science. His brief communication obviously leaves much to be explained, but we set it down for whatever interest our readers may find in it. (Notes taken by Irene Probert):

"The mode of operation and application and final properties of substance after sterilization show that he (Morley-Martin) made a virgin field on which to create, or (I should rather say) to make manifest a self-moving material or self-conscious life. The fact that he subjected this 'ash' substance to ultra-violet light, or to light of any kind, means that he charged the ash with magnetic energy, making the substance a splendid mould for teleportation in miniature. All then that was needed was infinitesimal amounts of ectoplasm, which consists of electromagnetic properties, and is used to form the body substance of the appearing or materializing animal or crustacean.

"This ectoplasm is in some instances drawn from the experimenter, or may be drawn from any source by an intelligent and interested entity who helped the thing to take place, as soon as he saw that Morley-Martin had made the proper field to start from.

"All life manifested itself out of intense heat. Before this earth became a solid it was an intense ball of gaseous heat - something far less substantial than the good Doctor's 'ash', and therefore far more complete in its sterilization state than anything one can imagine today. Man in his final substance is an IDEA, a thought of the Great Thinker, and consisted of what your friend Hilliard properly suspects and names ideo-atoms. These ideo-atoms are used to make moulds. Then these moulds are subjected to one of two intense polarities - heat, or cold. Both of these direct opposites can change places with one another - and indeed their act of changing causes another lowering of vibration, which becomes sound. Sound then becomes the virgin field for the life essence, because it creates a still lower vibratory rate known as electro-magnetic energy. This latter is acted upon either by the Mind of the Great Thinker or by his creative helpers called man, so that the energy creates substance on your plane of consciousness, or, in other words, fills in the ideo-moulds. -- This is all for the present - more anon.

Your friend and Helper in God -

Raymond Natalli -

RADIATIONS, AND THE RADIATION OF THE BRAIN:

(Dr.Oscar Brunler)

Flying Roll is in receipt of the transcript of two lectures recently delivered by Dr. Oscar Brunler,*before the American Society of Radi-Esthesia in New York. ** The transcript comes from Dr. E. Dudley Haskell, Secretary-General of the Society. Since the bulk of a semi-popular lecture is not suited for publication in Flying Roll, we select certain points only, which seem to us of particular interest to our readers. *** The study of radi - esthetic effects has made unbelievable strides. Its immense importance arises in part from the fact of its almost innumerable practical applications, and because it is a "borderland science" par excellence, uniting modern physica with 'occult' psycho-biological concepts. Curiously enough, there have been almost no attacks on radiesthesia from either scientific, religious or lay quarters; perhaps that is because its occult implications are by no means grasped, and also because so many men of scientific training, particularly medical men, have made personal investigation and use of radiesthesic methods. A great change has come over the spirit of scientism (not of true science) since the days when Abrams was scoffed at as a fool or a greedy impostor. But the most phenomenal feature of our modern world is not only the rapid piling up of new discoveries, in nearly all sciences, but the astonishing way in which they are beginning to integrate, with each other and with esoteric and occult teachings, and with the inchoate phenomena of pyschism and mediumship. Students of such matters who have gained sufficient perspective, have been aware of this tendency for at least the last half-century. But now this movement is accelerated, schools and systems are converging, whether they like it or not, with regard to basic concepts. Speculative science is as 'mystical' as the Para-Brahman, the ether is neither more or less hypothetical than the Prana, the auric field is as familiar as the conditioned

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*Dr. Brunler is described by Secretary Haskell as a 'Harley Street specialist' and one of the few very great diagnosticians in the world - whose own brain-reading is 700, close to the top."He is also a great physicist; the first to show how to control the splitting of the atom (1926); Bessemer prize for this in 1927." He is the inventor of the Brunlet Burner, used in world war II, after twenty years of neglect by military authorities. "Not be - lieving in destruction, he took no part in the atom bomb."

** Temporary headquarters of the Society are at 208- West 23rd St., Suite 1415, New York 11, N.Y.

*** "The Society cannot afford to offer this (8-page transcript) gratis to the members(or public)", and so requests a contribution of $1.00 from those who wish to receive it, to cover the cost of mimeographing and distribution.

reflex, the Akashic Records and memory of Nature are reexpressed as vibratory rates and made palatable to modern physics, many yoga teachings found an analogue in pyschoanalysis, what was once called 'new thought' is recognized as very old, predictions of scientific discoveries made by occultists for a century past (e.g.,Blavatsky) have been fulfilled in a score of important instances, medicine is on the threshold of open recognition of the etheric body and of the origin of disease in regions above that of dense matter, the super-physical or supernormal world thrusts in upon us from a hundred angles; telepathy, clairvoyance, clairaudience, telekinetics, materialization are being seriously studied by scientists (rediscovering facts known since the beginning of time!); spiritism and spiritualism have gained an immense following, particularly in England; on the continent their organizations are reviving, and in the ancient knowledge of the Orient they remain ever the same. Parapsychology and psychic research move toward the same objective, and use the methods and apparatus of physics conjointly with psychic and psychological means. And to recur to our topic, the universal radi-activity of matter is a veritable Open Sesame to a thousand caves of mystery. It goes without saying or argument, that any concept which is rooted in the essential nature of matter and of the universe, will integrate with all science and all other knowledge, eventually and in one way or another. There is, consequently, nothing in the whole realm of our psycho-physical world of experience which the science of radi-esthesia does not affect, or to which it does not in some manner apply. It is not "a" science, not one science, but a concept embodying a basic principle of the universe. But more narrowly, it is the study of the radiant energies of matter, of the means of detecting them, and of the meaning of the various ways in which they manifest. Every atom writes its signature and message upon the cosmic scroll, and the human mind-body complex is the instrument above all others in range and delicacy whereby this writing may be read. Concerning this reading or interpretation, there is uncertainty and conflict of opinion, but of its existence there is no doubt whatever. So, in these closing days of a world epoch, radiesthetics has spread throughout the world like the light of a new and sudden dawn. And this 'suddenness', too, is part and parcel of the strangely accellerated tempo of our days, wherein discovery crowds upon discovery, and the widening rings of thought everywhere overlap and interpenetrate. "Father -Mother spin a web"! Put forth a finger of the body or the slenderest tendril of a lonely thought, and the whole web of the cosmos is shaken by it. To locate buried ore or hidden water, to sex an egg, to diagnose disease and select remedies, to discover by no other means than map and pendulum, far-off things and persons - all this is tremendous and magical performance, and an incredible transcending of the illusory limitations of space and time. The mind, or some secret part of it, is thrust forth most like a radar beam, or swift obedient genie through the four quarters of the earth; when it finds the object of its quest, the ray recoils, the message flashes home, the beam 'bounces back.' From the submerged self, the psychic body, the new knowledge rises, from the etheric into dense matter, into nerve

and body and b r a i n , - into the motion of the pendulum - and into consciousness. Such is the modus operandi of this magic - or so we are told at least by our friends in the invisible. All of this, we believe, was known in the dawn-world, has always been known to certain people - as, for example, to peasant folk, and savages, and sometimes to children, and to Mage Merlin and wise king Solomon, and wizards of Siberia and magicians of Tibet; only the sapience of our own time has denied itself this light. But the strangest thing of all is that having glimpsed this light we are not astonished by it, do not seem to grasp what has happened to us. Surely we should do one of two things - burn and hang all our radiesthesists as black magicians, or fall upon our faces in worship of the Unknown God . . .

Dr. Brunler "Ten years ago I measured the radiation of stones in the Himalayas and identical stones from the same height at the Gorner Grat in Switzerland, and found that the wave-length of the rays of the stones in the former place was 300 per cent shorter than that of the stones of Switzerland. What is the effect of the vast radiations from the Himalayas? Do they affect the life of the people, the soil, the plants? ...

"Man the unknown - will he remain unknown? The science of radiations gives us insight. We are surrounded by fields of radiation which can be seen through a Kilner screen. They are produced by the radiations of the blood and of the organs of our body. Those emitted from the brain have a much shorter wave length, and mental potentialities can be measured by them. If the intelligence is above the average, the rays fall within the range of the ultra-violet. The shorter the wave-lenght, the greater the mental power. . . The weight of the brain is no guide in assessing intelligence. . . The brain is a transformer of waves picked up by the pia mater; the gray matter transforms them into thoughts, impressions and ideas...

"The biometer shows a clockwise reaction in the case of creative and constructive thinking ... in the case of criminals or those occupied with negative or destructive thoughts we get an anti - clockwise reaction. In those governed by will and determination we obtain and up-and-down reaction... The majority register an oscillating reaction . . .

"The bioscope registers radiation from the eyes - it is identical in wave length with that of the brain ...

'The potentialities of the adult can be measured in the baby -'

'Radiation from the brain can be measured from the handwriting.

'Common salt absorbs the radiations from letters, painting and other objects. We can then measure the altered radiation of the salt. This can be done even after the lapse of centuries... The paintings of Leonardo da Vinci and his mss. give the same wave length... After more than 700 tests we maintain that the radi tion from the brain of a living person, and that from a letter written by him are identicall, though the latter be measured many years later. Thus we can assess the mental powers of persons centuries dead.

(The forgery of letters and mss can be infallibly detected,

since the forged document is betrayed by its different radiation rate).

"It is known that all things on earth radiate - trees, flowers, metals, medicines, mountains and minerals. Some plants and metals send out radiations which are devitalizing, others emit rays which vitalize the body. All kindsof food stuffs send out vitalizing rays when they are fresh, but when they are days old they devitalize us... Bovis discovered that healthy organs send out rays of the wave length of red light ... and that the organs of our body connect in some way with the fingers and palms of our hands. The radiation of the organs can be measured by those of the fingers or certain points on the palm. He observed that the radiation from the thumb varied with different individuals. While investigating this fact and looking into the past readings of many subjects, I found that the highest radiations from the thumb corresponded with a superior grade of intelligence... The brain radiation of over 11,000 men, women, and children has been measured ... the radiation from the thumb is found to be the same wave length as that sent out by the brain. .. From these radiations many inferences can be made as to the psychological make-up of the individual...

Eighty per cent of all the people of Europe have an average brain radiation of 225 to 230 degrees biometric, which is the wave - length of visible ultraviolet light - ordinary workmen, shopkeepers, clerks, agents, blacksmiths, manual laborers. .. Those with a brain radiation below 225 degrees are mentally inferior and fitted to fill the places of unskilled labor and occupations where even average intelligence is unnecessary ..

Below 240 degrees : an abstract subject has no meaning, and only the material world lies within the plane of thought. At 240 or above, abstract ideas and knowledge become somewhat comprehensible. Yet up to 300 degrees biometric the subject is still concerned mostly with material things. Here are the caterers, secondary school masters, higher types of office workers, highly skilled mechanics, the bad lawyers, the good salesmen, and managers of small businesses. From 300 degrees on the mind takes a greater interest in the world of thought and in intellectual pursuits. The power of the hands to make material objects declines proportionately with the increase of the radiation rate. From over 1000 tests it can be said that nobody with a brain radiation below 300 should be allowed to go to a university. (They fail and become misfits through lack of capacity).

Between 330 and 370 we find those with good intuition. Orthodoxy is found in the range from 370 to 395; men of this reading have rigid ideas and do not believe anything new unless it has been printed in books - they are the typical professors who teach accepted ideas only. From 400 degrees upward we find men who are free in their minds - famous barristers, novelists, administrators, organizers, economists, generals, outstanding doctors and scientists, famous musicians and conductors. Great film stars and famous actors are found within the 512 to 530 range...

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Thus far Dr. Brunler, from whose eight-page lectures we have

extracted the foregoing notes. They deal with a phase of radiesthetic measurements concerning which little seems to be known in the United States. In both Flying Roll and Round Robin, frequent reference has been made to the development and remarkable achievements of radi - esthesia; nevertheless it seems probable that in many cases the enthusiasm of experimenters has outrun their actual results. Flying Roll stands firmly behind the principles of this new science, and accepts the larger part of its discoveries - but we do not on that account condone loose thinking and hasty conclusions. We recognize that Dr. Brunler's lectures were of a semi-popular type and adapted to his audience - and perhaps it is for this reason that many of his inferences and conclusions appear hasty and ill-considered. No point has been made of this, in the present article, since we are concerned chiefly with the data of the biometric measurements; but we add this note for those of our readers who may purchase the complete text of the lectures. It may be obtained from the Society at the address given in the second foot-note (**).

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"About Pendulums": PENDULUM PLAY. By Noel Macbeth. Michael Houghton: an Abacus Publication. 49a Museum St., London W.C. 1, Eng.

This is a 36-page pamphlet, 5 x 9". 5 s./4 d. ($1.10). Elementary pendulum instructions.

RADIO-PERCEPTION: The Journal of the British Society of Dow - sers. Published quarterly by the Society at York House, Portugal St., Lon. W.C. 2. Price 1 s/ 6 d. (about 40¢).

Inquire of the American Society for list of other publications in this country and abroad.

The phenomena of dowsing, or radi-esthesia, have now become so extensive and so varies in form that nearly all the earlier speculation concerning the 'explanation', causes and principles involved, has to be discarded. Or rather, most of it contains half-truths only. Thus, Professor A.M. Low, after devoting some ten months to the subject, came to the same conclusions as did Sir William Barrett in 1897: "The movement was not caused by the water, but by the dowser who knows there is water underground and subconsciously makes the twig move." The R-P. Journal listed above remarks that if Professor Low had worked on oil and minerals, and had regarded the problem as primarily electromagnetic, he might have made a valuable contribution. Even so, the phenomenon of dowsing (for anything) from charts or maps, which is now well-established, either invalidates the electro-magnetic theory, or requires its very considerable amplification. Again, 'every object has its field of radiation, and the dowsing reactions can be caused by a subjective stimulus.' (R.P. Jour.); and this too is (we believe) only a half-truth. At present therefore we invite close attention to the formulation of the communicators at the MARK P. SEANCES, briefly summarized in the foregoing article. (ML).

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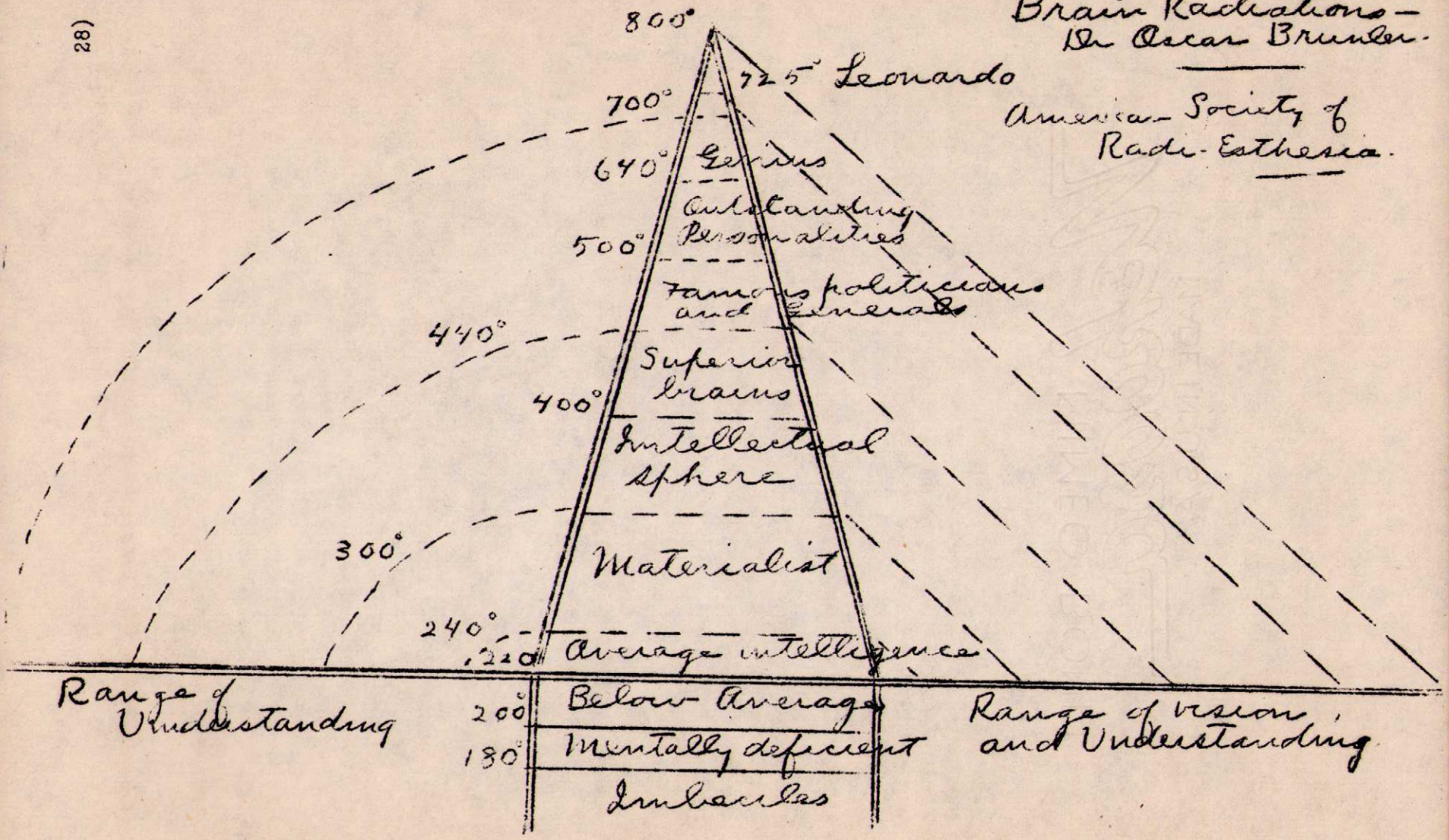
Brain Radiations — Dr Oscar Brunler.

American Society of Radi-Esthesia.



THE AUSTRALIAN POINTING STICK - *

'As Honorary Keeper of the Australian collections in the Cambridge University Museum of Archeology and of Ethnology, I have often been asked for information about the Pointing Bone and Pointing Stick used by aborigines of that country for causing the death of another by their employment as an accessory of bad magic.

'These implements serve the same general purpose. . . The material of which the pointing stick is made is wood, tapered to a point at one end and usually rounded at the other, often ornamented with dots or spiral lines burnt in with a fire stick or raddled; occasionally birds' down may be stuck on with blood. A cord of human hair, or hair and fur may be attached to the blunt end by means of native gum. Dimensions and other details vary in different localities.** It is not a weapon for causing physical injury by stabbing, but is primarily a depository for lethal bad magic, which is projected from it to the body of the victim where, if reports are true, it causes death without leaving any apparent indications of physical injury, disease, or drug.

(Details concerning the use of the pointing stick are necessarily difficult to obtain), 'but the one who is to perform the deed having shaped and perhaps ornamented the stick, then, in native parlance, sings it, that is, endows it with all the evil intentions and wishes to be directed against the victim, accompanied by such physical suffering as appeals to the imagination of the aborigine.

'The stick is then left concealed for a few days before being used. A favorable opportunity having presented itself, for example, during darkness with the victim near a camp fire, and affording a clear view to the operator, who would be unobserved, the stick is pointed, sometimes with a short stabbing movement, while at the same time the operator wills the bad magic to be projected from the stick to the victim. If a second person takes part, he holds the end of the cord and reinforces the effect of the magic with his own bad wishes.

'The victim, unaware of what has occurred, in due course, so it is reported, sickens and dies, unless some more powerful counter-magic an be employed on his behalf. . . There is a gradual fading out of the vital functions, but no indications of injury, disease or drug.

'It seems desirable to inquire whether lethal bad magic as practised in other countries, offers occurrences of a similar nature...Are the effects attributable to imagination and the emotion of fear?

(The author then cites cases from various countries where the victim was seriously affected, although it was certain that he had no knowledge, at least from any normal and objective source, that bad magic was being employed against him).

** The scaled illustration given by Col. Hayter, of the Pointing stick, has a length of 9½ cm., or about 5 3/16 inches. The twisted cord attached to it would be about 10 in. in length.

* Deadly Magic, by Col.F.J.Hayter, Hon.M.A.Cantab. London,Rider & Co. 59 pp. and bibliog.

SAN DIEGO TO LONDON -
(Attempt at psychic communication)

Beginning January 29, 1947, and for four consecutive weekly meetings thereafter, an attempt was made to get key messages through between London and San Diego, by psychic means. The proposal was made by a London investigator and hypnotist, H.C., who suggested putting the medium for his own group under deep hypnosis, and then instructing her to visit the San Diego group, and to take control of the medium Mark Probert, speak through him and deliver a key word or phrase.

Regarded simply as an attempt to deliver a message, the experiments must be considered a failure. They were not unproductive, however; a number of interesting facts were observed, and the comments of the astral observers also seemed to this writer well worth close attention. The purpose of this article is to bring together a number of these points, for the convenience of readers who may be interested.

The plan was rather an impromptu one, and a good many complicating factors were involved: the medium in hypnotic trance in London, Mr. Probert in mediumistic trance in San Diego, the hypnotist and a group of some ten or twelve people, another group of seven or eight at this end, and apparently a number of guides, controls and observers on the invisible plane as well. No record of a similar experiment was known to any of us, and our astral friends also stated definitely that they could not foretell the results. But the information obtained might easily lead to highly successful experiments in the future, if competent persons could be found who were willing to undertake them. **

1. At the first sitting (Jan.29,'47), a control spoke through Mark Probert in a woman's voice: "It is cold. I am so cold! I came across the sea. Cold! Cold! " This was followed by a control with a strong British accent who spoke clearly and coherently, and stated among other things that "I'm afraid I got caught under the hypnotic spell myself." A later communicator "Mr.X", commenting on this, said he believed the control was one of the London group. Mr. H.C. in London agrees with this, and thought it might have been a Mr.F.M., "who was dodging in and out of his body during the experiment."

The Probert controls, in later comments, asserted that contact was actually established with the London medium, and that if very deep trance could be induced in both mediums the chances of success would be excellent. In such case, they asserted, there should be no group of persons present and the hypnotist should interfere with or instruct the medium (subject) just as little as possible. They also stated (Feb.20) that both mediums should be allowed to enter trance in a natural manner, with only a note-taker present; this would get rid of the pressure of expectancy and of the

** Nearly the whole of Part VI, of "Memoranda from the Mark-P Seances", published by Flying Roll, is given over to a verbatim report of this series of experiments. ($1.00: 32 pp.).

various psychic influences arising from other persons.

Some of the controls later pointed out, that while it would be correct to say that contact was established, it would be more accurate to say that this contact was "mainly telepathic." But the opinion was also expressed, that the London medium was actually present, for a short time, in her etheric or astral vehicle - so that the whole attempt simmers down to a combination of telepathic rapport and actual "physical" contact.

The controls also pointed out that a mere observer at a hypnotic experiment, if of a susceptible type, was likely to pass into trance, and might follow out the instructions of the hypnotist even more successfully than the 'subject' could do - simply because he felt free from sense of effort, of trying to do something and to cooperate.

On February 6 the communicator "Mr.X" said: "Your trouble, I see now is that it would be almost impossible for a living mind to speak through another living mind. Actually, what would take place would be an automatism. Adequate control (of a medium) cannot be established by a hypnotized person. What is necessary is that the medium here be hypnotized and set apart from his body. It would have to be outward hypnosis and not by autosuggestion. . . The (London) medium can reach and impress words on the conscious mind (of Mark P.) but she cannot speak through him... Yes, clairaudience, with the medium here fully conscious, would be a much better method ... The trance of this medium (Mark P.) is not deep enough. Part of his mind acts as a barrier. .. In the first experiment the mind of the London medium got through but the psyche of the body did not - more along the line of telepathy than direct control ... It is likely that the man (London sitter) who took control also made a telepathic contact ... His comment about the weather being warmer here than in London was likely to suggesting arising from telepathic contact with this medium here. Telepathic control is much more amenable to suggestion than a complete entity control..."

(It may be worth while to again draw attention to the fact, that a mediumistic (trance) control may be either a here-living person, or an excarnate 'dead' person, and that in either case the control need not be spacially present in any kind of 'vehicle'. The 'contact' may be telepathic; nevertheless the communicator may talk through the medium, discus the weather and local affairs, exactly as if 'presnt' in an astral or a dense body. And he is, of course, 'present' in the sense that his consciousness is functioning in our 'here-and-now'. This suggests that in cases where the control is found to be extremely suggestible, his contact with the medium is likely to be of a telepathic order only - if it is true, as "Mr.X" says, that complete entity control is less open to suggestion. Critics and enemies of spiritism have made much of this suggestibility of (some) spirit communicators - hasty inferences rooted in ignorance! I might add here, that in nearly two years of seance work we have never been able to talk the Mark P. controls into any opinion, or out of one; they give battle royal for their own ideas, and are as fully integrated and individualized as any here-living person).

On February 5 the Rajah Natcha, discussing the same problems,

confirmed the statements of "Mr.X" 'The substance dealt with from a living control (i.e., the projected double of the medium)is vastly different from that of one who has passed over. It is much more difficult to deal with, than the etheric or astral body of an excarnate person. .....'

'We are NOT forms, in this life - except when we wish to make ourselves known. We do not travel around in form, but as an energy - a shapeless energy... We are conscious of environment, but it is like having a world around one only if you desire it so. It is like a sound sleep coupled with consciousness or awareness ... That which seems objective may be either a projection of one's own mind, or of the minds of others, or of a Cosmic mind which is a combination of all consciousness everywhere. Some call only the latter, "real" - but it has no more reality than if a single mind projected the seemingly objective image or 'thing'. ... LIFE BEYONDdEATH IS NOT WHAT WE ARE BEING TAUGHT-EVEN BY THE SPIRITUALISTIC MOVEMENT... The problem of advancement is that of getting rid of the outer state of hypnosis' (Mass consciousness, ideals, values, 'hypnotic glitter' etc.)... Free will depends mostly on the strength of desire....'

On February 20 the Rajah Natcha, referring to the experience of the English medium with the 'flying discs' (Lokas), remarked: "The mind is a very touchy and suggestible instrument. She mentally wandered off into the field of suggestion. She had read about the discs and her mind, trying to conceive some logical answer, under the state of hypnosis was entirely free in the world of fancy or dream... As the mind is the creator - and I mean the creator, it is quite capable of such by-play, especially when free, either in sleep dreams or under trance conditions, whether self-induced or otherwise. ,.

'This (London(medium has an inner fear of hypnosis and will not give herself entirely to it, though she appears to do so - an unconscious fear.. But if you were to get this man (Mark P.) into a deep enough trance, and the same condition were to obtain in London, possibly for some time, you would have very amazing results. I think you have access to people who are making so-called telepathic experiments ... It would be profitable to write and suggest such an effort to these people. They will be amzed at the results... Yes, I would suggest deep hypnotic trance for both mediums ... Yes, experiments under those condtions could be of a telepathic sort... Hypnosis is detrimental to the subject if carried on to excess. You break down the aura and then trouble begins.... '

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Notification of Work in Progress:

Flying Roll, in collaboration with Talk of the Times (edited by F.E.Rogers at San Diego) will shortly offer to its readers certain rare occult material in the field of esoteric Qabalism, prepared by an Adeptus of the Order, and including an Enochian vocabulary. Booklet, under 50 pages, details and price to be announced about the middle of next August.